Rivers offers a particularly compendious analysis of contemporary human rights frameworks, showing that their structures and interests relate meaningfully to prior agreements and developments in Western Europe. These connections are helpful in ascertaining the ways in which contemporary rights arrangements work on individuals and states. Moreover, the ways in which corporate religious bodies are treated, both nationally and internationally, are given attention in light of the contemporary system of human rights. Germane to current discussions related to churches' ability to object to laws on the grounds of conscience, Rivers identifies certain individual rights that are currently not applied to larger groups.

In his concluding chapter, Rivers revisits the contention that while corporate religious groups are treated differently than individuals in terms of rights and obligations, the grammar used to vindicate the rights of religious bodies is still that of individual human rights. Rivers asserts that individual rights as concepts are inadequate to protect the interests of religious bodies. Religious organizations are far more complicated than unique individuals. Issues of property ownership at the dissolution of a body, appointment of leaders, and intra-body tribunals make a simple analogical "possessive individualist" rights regime for religious bodies untenable. Rivers argues for a conception of religious organizations that occupies space between the contrapuntal approaches of establishment and pure secularism.

It is this conclusion that drives Rivers's analysis of law and religion in the English experience. Rivers advocates for an understanding of religious groups' *autonomy* within a larger legal structure. While establishment of a religion yokes that religion to the law, and while secularism either effects total separation or legal indifference, autonomy presents a third option. Rivers notes, "[A]utonomy requires not only the power of self-government under one's own law, it requires also the power to create legal effects in State law. Some degree of recognition of religious law and deference towards it by State courts is essential" (335). Autonomy, argues Rivers, stands synthetically and productively between secularization and establishment.

*ZCE*
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*Halakhah in the Making: The Development of Jewish Law from Qumran to the Rabbis*. By Aharon Shemesh. Berkeley: University of California Press, 2009. Pp. 216. $57.95 (cloth). ISBN: 9780520259102.

In this collection of his essays, Aharon Shemesh sifts the legal documents of Qumran and the Second Temple Period to show the developments and continuities in early Jewish law. Until the discovery of the Dead Sea Scrolls, there was a large gap in documentation between the traditions and law recorded in the Hebrew Bible and the Rabbinic legal tradition in which the Talmud has its origins. Shemesh attempts to draw out the developmental links between Qumran and later Rabbinic Judaism.

While Shemesh distinguishes the Qumran community from later Rabbinic Judaism in its view of the ontology of divine law and receptive role of the jurist in discerning that law, he also uncovers surprising continuities. The Qumran community, which understood divine law to preexist human thought, preserved in eternity, took pains to connect its specific laws to the disclosure of divine law in the Pentateuch. In the Second Temple Period, however, the Pharisees, who were content to justify legal conclusions with the authority of tradition and custom, adopted other strategies in debates with the Sadducees, who attempted legal reform through a "return" to the biblical text.

In the context of this debate, the Pharisees developed new strategies of textual justification for their legal positions. Shemesh ably demonstrates how this tactical shift resulted in both the incorporation of the Sadduccean and Qumranic legal traditions into Rabbinic Judaism as well as the creation of new legal propositions within Rabbinic Judaism. What was once a technique for justifying customary and traditional law became a method of reform and adaptation after the destruction of the temple. Besides offering a rich and revelatory narrative of development in Jewish law, Shemesh shows in concrete historical terms how legal techniques, adopted for specific purposes, can become independent sources of reform and change.

*CJM*
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*From Sacrament to Contract: Marriage, Religion, and Law in the Western Tradition*. By John Witte, Jr. 2nd ed. Louisville, KY: Westminster John Knox Press, 2012. Pp. 393. $35.00 (paper). ISBN: 9780664234321.

In this new edition of *From Sacrament to Contract*, John Witte updates and revises his analysis, first published two decades ago, of the relationship between law, theology, and marriage in the Western tradition. Witte focuses primarily on Christian theological norms and Western legal principles of marriage and family life in Western Europe and its extension in America. With his primary goal an analysis of the main theological beliefs that helped shape Western marriage law in the past, Witte seeks to discern how these beliefs might help inform Western marriage law in the future. As he seeks to identify the central religious sources and aspects of marriage law in the West and to isolate Christian theology and marriage law from the body of family experience in the West, Witte relies primarily on official lore and marital statutes.

In this new edition, Witte streamlines his argument, updates and trims the notes, and corrects errors. With revisions distilled from his extensive publications over the last two decades on the history of marriage and family life, Witte not only intersperses new scholarship throughout but provides new chapters addressing classical, biblical, and patristic sources of Western marriage. He extends the last chapter and concluding reflections to more fully address current debates about sex, marriage, and family life that challenge and divide church, state, and society.

Witte argues that the dialogue about marriage must be apt and cheerful, and he aims to contribute to that dialogue. He argues that in order to be apt, we must not be wistful about marriage and the family in a golden age, nor can we be prejudiced against modern ideas of liberty, privacy, and autonomy. He reasons that high rates of single parenthood, divorce, abortion, and problems of children raised in nonmarital homes reflect a disintegration of traditional norms and forms of marriage. Even so, he argues, to be cheerful, we must believe that the modern crisis of marriage and family can be transcended, since the Western tradition of family and marriage have faced crises of this magnitude before. Witte reasons that the Western tradition has historically found new ways to repair and restore itself in order to strike new balances between tradition and modernization in dealing with the evolution of sexual, marital, and familial norms.

*NLL*
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